

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

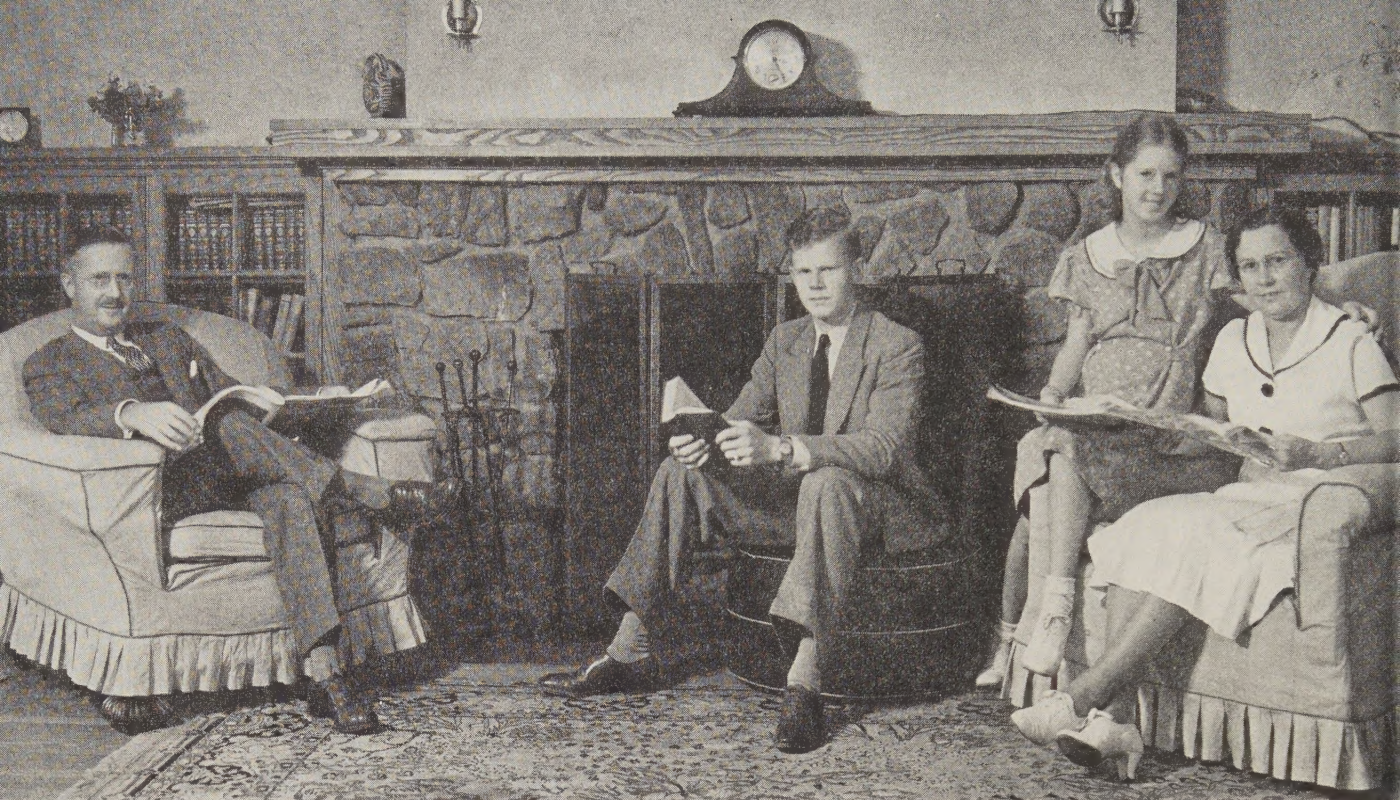
NOVEMBER 1937

VOL. 82, No. 9



Colporteur selling Bibles in Aleppo, Syria

TRANSLATION



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Christmas is coming!

It is a great day for the children.

It will always be as long as they live.

How can parents anchor the real message of Christmas in the lives of their children when there are so many distractions?

The family pictured here have found one answer to the question.

They have made Bob and Gloria Life Members of the American Bible Society.

It is a many-sided gift.

As long as they live, Bob and Gloria will receive the *Bible Society Record* each month.

They will by this means be kept aware of the progress of the Word of God as it spreads among the nations.

As Bob and Gloria mature, they will enjoy attending the annual meetings of the Society where they may participate in the election of members to the Board of Managers.

Every year as long as they live, Bob and Gloria may draw from the Society one dollar's worth of Scriptures, penny portions, five-cent

Testaments, thirty and sixty-cent Bibles, to be given at Christmas or some other time to those in need of the Word of God.

What Christmas gift could be more appropriate or enduring?

An engraved certificate suitable for framing is presented to every Life Member.

There are hundreds of Christian parents like the parents of Bob and Gloria who will want to make this magnificent gift to their children or to other children in whom they are interested. Use the coupon below.

American Bible Society

Park Avenue and 57th Street, New York City

☐ Please send me further information about Life Membership in the American Bible Society.

☐ Please make.....

Life Member (s) of the American Bible Society sending me the certificate (s) before Christmas Day.

Enclosed find \$.....

(Life Membership in the American Bible Society—\$50.00)

Name.....

Street Address.....

City and State.....

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 82

NOVEMBER 1937

NUMBER 9

Miracles in the Vernacular*

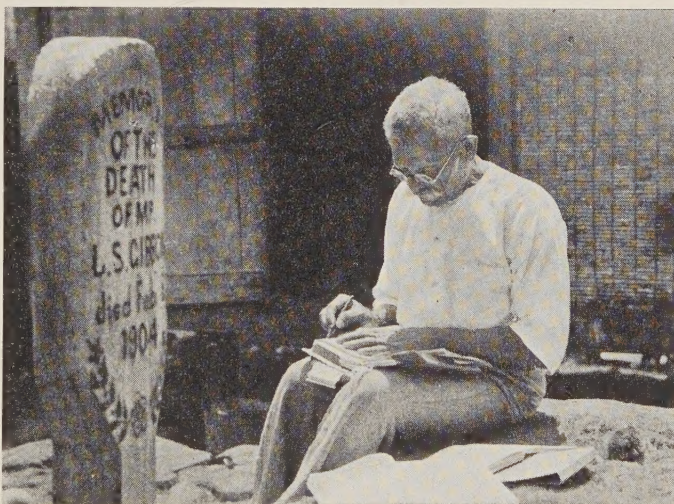
THE following paragraphs are taken from "Beyond Statistics," by Stephen Corey, a book appearing this past summer with the subtitle "The Wider Range of World Missions." Too seldom are books treating of Christian enterprise giving the place they should to the gruelling toil of the literary missionary. We heartily recommend the reading of Dr. Corey's timely book, and are grateful for the privilege of reproducing these paragraphs for our readers.

One of the most amazing romances in all history is the translation and distribution of the Bible and Christian hymns into nine hundred and seventy-two different languages and dialects throughout the missionary world, according to the statement of the American Bible Society. The missionaries have made a greater contribution in this particular area than all the other translators five times over. Suppose by some mysterious process we could collect together, in one place, samples from each one of the more than nine hundred lan-

guages and dialects—the grammars, the hymn books, the Bibles, the dictionaries, the Sunday-school supplies, the works on general literature, on science, on sanitation, on agriculture, the school textbooks, the geographies, the other pieces of literature made possible by translations through the last centuries by the missionaries and their associates. This would

make the most remarkable collection of languages and dialects, spoken by five sixths of the peoples of the world, that one could ever dream of bringing together. Put over against it the contribution of this kind made by those outside of the missionary world, and it would form in comparison but a

tiny exhibit. The philological debt of the races of the world to the missionary, for scholarly, accurate, and highly scientific, as well as tireless, contributions to language, is beyond compute. In Africa alone the missionaries have reduced more than two hundred spoken vernaculars to a written language, with translations and writing and literature, besides the Bible, given to the people. Many of these tribal languages have been saved from absolute



William Gibbon, of English-Negro-Palau blood—a nobleman in all three—translating the Bible into the Palau language. His father's grave makes a convenient study table.

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extinction by the missionary. In the whole of the Pacific islands the reduced languages have been, for the most part, the work of the Christian missionary.

As a matter of fact, there is nobody in the world who could have done this but the missionary. In the first place, he must know and use the language in his work; in the second place, he lives long enough among the people to have accurate knowledge of the native vernacular; and in the third place, he has interest enough to undertake this task for the good of the natives. Merchants, governmental representatives, and travelers do not stay a lifetime and are content to pick up a little corrupted speech with which they can get along—sometimes called “pidgin English.” The motive of the missionary has been strong enough to compel him to work laboriously and patiently for years to make the linguistic discoveries and then reduce to printed form a language which reaches the hearts and sympathies of the people themselves. The first to introduce printing and the printing press among primitive peoples has always been the missionary. Even in lands like China and India it has been the missionary who has pioneered in translating, not only the Bible, but other high types of literature into the language of the people.

I never shall forget the emotions that stirred me as I stood in old Serampore College in India, the school which Carey founded a hundred and twenty-five years ago, and looked down upon the original copies of translations of the Bible and other pieces of Christian literature which that phenomenal cobbler-scholar gave to India and the world. Translations of the New Testament in twenty-eight different languages and dialects turned out by him and his associates! From his little press set up in Serampore came the first newspaper ever printed in an Oriental tongue. This amazing pioneer also discovered new methods of making paper, and actually set up the first steam engine ever used in India. He and his little band established more than one hundred schools, and, of course, had to provide literature and books for these pioneer institutions. . . .

What a story of adventure is the work of the British and Foreign Bible Society, and the American Bible Society! These two great organizations have been the translators, printers,

and distributors in the majority of these tongues of mission lands. Out on the fields, where these translations have meant so much to the people, is the place where one constantly hears of the marvelous achievements in this monumental work. What intelligence, scholarship, patience, and tireless endeavor this has all meant! It is no inconsiderable task to make translations and print Bibles in the old staid languages of the world, where philological problems are pretty well worked out, and words, expressions, and forms of speech rather familiar; but when one has to make a new written tongue for a tribe or race, and then put the Scriptures into it; where one is under the necessity of expressing thought that is absolutely new to the people, you have a far more difficult situation. Because the use of the Bible is at the very heart of all missionary work throughout the world, whether it be evangelistic, educational, in the realm of social service, literature, health, or on any other phase of Christian work, it is essential that at the very first its translation be undertaken.

An illustration of how the Bible translation is appreciated in a land where the government and a decadent and antagonistic church have been in bitter contest, comes recently from Mexico. A Mr. and Mrs. W. C. Townsend are giving themselves to the translation of the Scriptures into ten different dialects among the Indian tribes of Mexico. This is being done in cooperation with the American Bible Society. President Cardenas and his government are according these friends and their helpers every encouragement and facility for their work. The President received these people recently at his palace and entertained them, together with a number of his state officials, at the famous old banquet hall of Chapultapec. He accompanied them personally in a visitation to several Indian regions. He extended them every possible courtesy and encouragement in their work, and, as they departed into the interior, he said to them, “Be sure not to stay if you find your health is being impaired; but come at once to the capital where we can take care of you; for we do not want anything to happen to you while you are here serving our people.” . . .

Another missionary tells of the great struggle to find a word for “virgin”—a term and a reality which was unknown among the native people. Women were property. They were

bought and sold. They were purchased while children, and were the chattels of the men. There was no such thing as an unowned woman. Age had nothing to do with it. Under those conditions the name virgin was a blank in their language. Now, how could the missionaries find any sort of term that would express what they wanted to put down with regard to a virgin woman? One day, in the forest, this missionary and his native companion came upon a tree covered with beautiful fruit. The fruit was an inch long and akin to a grape, and so prolific that it covered the tree until one could scarcely see any green foliage. His native companion cried out, "Mbulwa!" The missionary asked the meaning, knowing that the name of the tree was different from the term the man had used. His companion replied: "Here is a tree. It is beautifully perfect—as perfect as any tree can be. It is full of most luscious fruit. It is ripe. It is ready. It is as perfect as it ever can be. It has never been touched, and I am the first one who has ever seen it. Therefore, I said, 'Mbulwa!'" The wise missionary took this word as the initial word for virgin, and it has been used in the translation ever since.

After the translations are made and the Bible and portions of the Bible are printed in the native tongue, then comes the distribution. What a romance it is! The agent for the American Bible Society in the Philippine Islands writes most interestingly. He speaks of covering a good part of the islands during the year—traveling by boat, by train, and automobile, and on foot and on horseback. Churches, schools, hospitals, student centers, and private homes have been visited. The American Bible Society is the only organization in the islands that publishes and distributes the Bible in the native dialects. It has been completed in seven of these dialects, and by the end of this year will be in the eighth. Portions of the Scriptures are available in several of the other dialects. Parts of the Bible have been sold in twenty different languages of the islands during the year, and 88,244 volumes have gone out of his hands to the people. Almost every one of these has been sold. A very small number have been given free, and these were in jails, hospitals, and leper colonies, where the people did not have money. This shows that these people really wish to have

And, if you think that you have nothing to be grateful for (oh, come now, nothing?), then be grateful that you have eyes to read or ears to hear read that wonderful story in the Bible from birth to resurrection. Read it! Hear it! Read it over and over! Remember that reading the Bible has lifted more lives out of bondage and ingratitude into freedom and joy than any other one thing in the history of man.

That brings us to the most direct way to vitality for an undernourished soul and face and life: the actual partaking of spiritual food. Not just the food for the spirit which one gets from beauty or courage or good deeds, but from reading regularly, habitually in the Bible the life of Jesus, the Psalms, Paul, Revelation.

Take a half hour, early in the morning before the life of day begins,—every morning,—and read any of the spiritual books which touch your imagination awake, stir alive your hope, and put into you that sense of power and well-being and expansiveness which a perfect dinner and agreeable companionship give to the outer you.

If we would do this faithfully and then use it, act upon it, we'd soon stop being starved souls or a race of moles burrowing along in the dark; we'd rise strengthened, freed from doubts and fears, into men like gods.

One time when I cried out to my mother, "But, if we are the image and likeness of God and are immortal now, what are mortals?"

"Immortals unaware," my mother said.

Let's be aware of it, and get something out of it! Now!

—Celia Caroline Cole, in *Pictorial Review Delineator*, August 1937.

copies of the Scriptures, and this adds to the romance of the whole enterprise. The Bible is still many times over the best seller in all the world. . . .

The vernacular accomplishments of the missionary have rather been taken for granted. Far too little credit has been given for a task which has had in it the seeds of revolutionary change for backward peoples. Language reduction and translation have been the basic contribution not only in giving Christianity to nations and races, but in the whole climb of peoples upward on the ladder of progress and civilization.

College Boy Colporteurs

Here is a heartening story of a summer's work by two students from Dickinson College who served under the Maryland Bible Society in needy sections of Maryland and West Virginia

BY FRANK Y. JAGGERS, JR.

ON the 30th of June, 1937, Lee Benson and I started out on a new adventure, as colporteurs for the Maryland Bible Society in Allegany County.

Upon our arrival in Cumberland we found lodging, purchased a map of Cumberland, and located the homes of the forty-odd ministers and familiarized ourselves with the general plan of the city.

Naturally, we found many disappointments as well as surprising cooperation in our daily work. During the first few days of door-to-door canvassing in South Cumberland, I fully realized that not everyone is in sympathy with the enterprise. I approached a seemingly harmless individual, who ordered me to "be gone" before I had really explained my mission any further than to say that I was from the Bible Society. He enforced his command by taking off a very large working shoe (which I think he would have lodged at me in another fifteen seconds), and by using a well-educated vocabulary of profanity. You have guessed right when you think that I did not attempt to explain my business any further. Another disappointment was to find that some ministers of the gospel showed no interest in spreading the Word. Many of them would say something like this, "Certainly, those persons who really want a Bible and would use one have one already, and our church purchases all the literature we need from the publishing concern." Regardless of such advice, we were surprised to find many families without Bibles who wanted them, but had kept putting it off, principally because it has not been placed before them daily as the radio, automobile, and other common conveniences. Most of these persons would say, "I am really ashamed to admit it, but we have no Bible in our home. We know it is something that should be in every home; but we just haven't got around to it." Quite the opposite of the ministers who showed no



FRANK JAGGERS, LEE BENSON, AND THEIR CONSECRATED CHRYSLER

interest in the work, are such men as Rev. Walter Simon in Frostburg, who would gladly have spent a few days working with us had he not been bedridden. In the first three weeks we canvassed Ridgely and South Cumberland thoroughly, and contacted as best we could all persons who might have been of any assistance. The Bibles were sold and granted to the people who were really interested. We did not press the matter in the case of those whom we felt would not read a Bible if they had one. Brother Dan McNally, who preaches on the radio every morning in Cumberland, introduced us to his congregation; this has helped us very much throughout the entire summer.

After the first three weeks we moved our headquarters to Keyser, West Virginia. The

first month proved to us that it would be impossible to cover our territory as completely as we would like to; so we spent less time in each hamlet, in an attempt to touch every territory in need.

Far more important than mere distribution is the appeal that the Bible Society has made to the people of Allegany County to read and think about the Bible. At the doorway of homes where material concerns are robbing life of its true meaning, one develops the feeling that while he works, the Saviour stands knocking at the door of men's hearts, offering the Book of Life.

Do the people want the Bible? It is surprising how communities differ in their response. In the Cumberland and Keyser vicinity we became accustomed to an attitude of eagerness toward the Bible, especially among those who could not afford to buy. The Salvation Army major in Cumberland told us that both adults and children were constantly asking for Bibles.

The use of the Bible in the Sunday-school service was an entirely new course of action in many of the churches. One met both opposition and approval in each place. Six Sunday schools, however, purchased a large enough supply that each pupil may now handle and familiarize himself with the Bible.

Two sections proved most suitable for Bible distribution—South Cumberland and Locust Grove. At the very mention of these places we

remember certain pictures of sadness, poverty, and filth. The most repulsive sight, so common here, is that of a tiny babe lying asleep on the kitchen floor covered with a multitude of flies. There comes to mind Mrs. E——, who is too weak to leave her bed for very long. The house is grimy inside and out. There has been no Bible nor any spirit of Christian love in this home. The husband has gone, leaving his wife with five small children to support and care for. Two of these children are old enough to read, and we gave both of them a small Testament. The mother was eager to have a complete Bible and requested the address of the Bible House, in order to pay for it later. The influence of the Bible will probably be the first ray of sunshine in this woman's life. Before I left she had promised to send the children to the neighborhood Sunday school.

In other districts, house-to-house investigation proved almost futile. We came upon the idea that the Sunday-school pupils could lead us to many homes where the Bible was needed. The teachers prepared lists, in the lesson period, of those children who had no Bible of their own or knew of none in their homes. These persons were visited personally, and were often grateful for the opportunity.

After two months of service we are convinced that colportage is still a greatly needed missionary approach for the Bible Societies in the home fields.

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Colporteurs of Our Mexico Agency

A RECENT conference of these noble men and women was held at Cuernavaca, state of Morelos. The group spent the afternoon of their week together in house-to-house visitation, during which they sold 126 Bibles, 55 New Testaments, and 693 Gospels, a total of 874 volumes. Public evangelistic meetings were held in the evenings. Secretary H. T. Marroquin is seen seated in the center of the front row of the group.

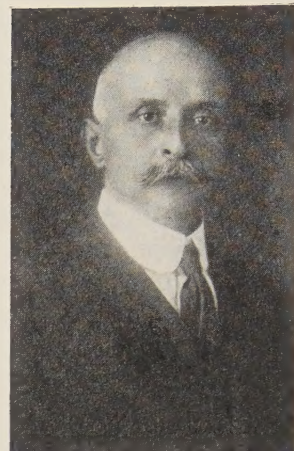




MR. BAKHIT

Their Works Do Follow Them

BY JAMES OSCAR BOYD



MR. CASSAPI

TWO men of about the same age, and both belonging to the Near East, illustrate well, by their lives just ended, how the work of the Bible Society can call out latent abilities in those who serve it. In both these cases it was the upheaval occasioned throughout the Near East by the Great War, that afforded these men the opportunity to show how they could serve the Bible cause more widely than in the line of peace-time routine.

In the July number there was brief mention made of the death, last March, of Mikha'il Effendi Bakhit, of Cairo, who for twenty-seven years had been superintendent of the Society's Egyptian colportage and of its depository and salesroom, first in Alexandria and, since 1922, in Cairo.

Anyone privileged to work with Mr. Bakhit, as the writer was, would testify to the unusual qualities of this evangelical Egyptian layman. He was accurate; he was prompt; he was in love with his work. Other qualities, more typically Egyptian, he also had: the gift of ready speech, social charm among his associates, devotion to family and especially to children, and ability to direct the work of others. The humorist George Ade says that, whenever you find three Egyptians working together, one is the superintendent, one the boss, and one the director. Mr. Bakhit had a power of "drive" that kept his little army of colporteurs up along the Nile forever "at it" in spreading the gospel of the Kingdom. And in those war years, when Egypt was cut off from Constantinople, where the Agency Secretary lived, and from Beirut, where the Arabic Bibles were printed

that kept his depot supplied in normal times, Mr. Bakhit carried on with remarkable initiative and adaptability, under the more or less casual direction of the American Mission treasurer at Alexandria. When, after the close of the war, a new Agency center was opened at Cairo, and the depository so long located at Alexandria was removed to the capital, Mr. Bakhit gave cordial welcome to the new superior officer thus set over him, and moved his family to a new home, and his office to new quarters without any murmuring.

This sudden loss is a blow to the Egyptian work; for in many respects it will be hard to fill the place of Mikha'il Bakhit.

* * *

With equal suddenness another loss has robbed the Near East staff of one of its most experienced workers.

On August 28 Mr. S. T. Cassapi died at his home in Vienna, after a short illness, in the sixty-eighth year of his life. Since he began his service of the Levant Agency in Constantinople, October 1, 1897, he would have completed forty years had he lived about another month. During all this time he was the bookkeeper of the Agency.

Mr. Cassapi was a graduate of Robert College, in Constantinople, his native city. He was fond of talking of the famous men who formed the faculty of that institution a half century ago under Dr. Washburn's presidency. By his years in that college he added to his complete mastery of Greek and Turkish, his mother tongues, a remarkably thorough knowledge of

English. Many a time the writer, at a loss for just the right word or doubtful about some puzzler in spelling, got from Mr. Cassapi just as reliable an answer, and a much quicker answer, than if he had turned to the English dictionary. In addition, Mr. Cassapi—and his wife as well—had a full and ready command of French, both spoken and written. He was widely read in French and English classics, as well as in those masterpieces of his own Greek tongue which are *the* classics for the world and for all time.

The war and its awful aftermath in Turkey left their marks on Mr. Cassapi's sensitive soul. In 1923 he was removed from Constantinople—no longer a suitable place for his residence or his work—to Beirut, where, till 1928, he kept the books of both the Near East Agencies and cooperated with the American Press in its work for the Society in Syria. For the last nine years he and his family have enjoyed immensely the life in Vienna, which afforded them all they had formerly had in Constantinople in happier days, and, in addition, the music, art and other cultural opportunities, which by training and disposition they were well fitted to appreciate. In July, the month before he died, Mr. Cassapi had the joy of seeing his only child, Theodore, receive from the University of Vienna the degree of doctor of laws. It must have made his passing easier, to feel that he had given his only son this complete preparation for beginning life's service as he himself laid it down.

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No, Don't!

Being the gist of many letters received from donors to the Society's work

LAST spring a wide appeal was sent to many friends of the Society to help replace Bibles in churches, Sunday schools, missions, and homes which lost their possessions in the Ohio River Valley floods. The response was immediate and most generous. When all the appeals were met, there still remained in the Society's treasury a substantial amount of money given for this cause. Inasmuch as these gifts were made specifically for

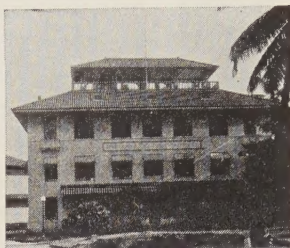
flood relief, the donors whose gifts came after the emergency had been met were written the facts in the case, and an offer made to return their donations. Here, on the writer's desk, lies a sheaf of letters and postal cards from Oregon, California, Texas, Massachusetts, and many states between, and every message in one way or another is, "No, don't return my money. Use it for the needs of people elsewhere." The Society deeply appreciates this generosity. After all, there are always emergencies affecting vast multitudes of people both in this country and in other lands that could be met in a very effective way by a wider knowledge of the Word of God. Every appeal of the American Bible Society is an emergency appeal. We are all aware, these days, of the great emergency in China and in Japan. As the Filipinos face the day of their independence, how they need the Bible! And so we might speak of Latin America, the South Sea islands, the Indian reservations of the Southwest, the Tennessee mountains, the colored laborers of the deep South, the foreign populations of the great cities, the blind, and the thousands living in charitable and penal institutions—emergencies everywhere and always! Every issue of the BIBLE SOCIETY RECORD furnishes fresh incidents from near and far that reveal the tragic needs that call for a wider reading of the Bible.

"No, don't!" How natural and spontaneous was this response from our generous donors. These two words, which alone seem to strike a forbidding note, may be the voice of God in many a conscience, when the baser nature suggests the withholding of one's gift for Scripture distribution. The American Bible Society could use immediately for further translation, increased publication, and wider distribution many times its present income. Ignorance of the Bible creates a continuous and world-wide emergency. "Shall I withhold my gifts? No, don't."

Bible Society Record readers and their friends in the New York City area may hear every Thursday evening at 9 o'clock, Eastern Standard Time, the "Bible in Song and Story" which is the Society's broadcast over Station WNEW, 1250 kilocycles. The Editors will welcome your comments on the program.

The House of Hospitality at the Crossroads

ONE hundred and nineteen missionaries and Christian workers, thirty-three missionary children, and ten Latin-American students—together representing thirty-four distinct organizations—visited and availed themselves of the hospitality of the Bible House at Cristobal during 1936.



to wait there six days before getting transportation to California. We would like to stay at the Bible House, if possible."

The general secretary of a certain organization writes: "We have two young women, new candidates, arriving at the Canal June 3, and I would like very much to have them

Quotations from several of the many letters received during the year give a fair idea of part of the service rendered at the Bible House: "Would it be possible for you to meet me and the two children in Cristobal the morning of April 4? We shall arrive on the s.s. Pastores. Since I shall be alone with the two children and the baggage, I should be so relieved and obliged to you for any assistance that you can give me." From Peru a missionary writes: "We are leaving here expecting to reach Cristobal May 6, and will have

accommodated in your hospitable home, if such will be convenient or possible. They will have seven days stop-over."

The Presbyterian Mission at Bogota, Colombia, writes: "The principal of our girls' school here in Bogota is en route to Spain for a year's study, and as she is not an experienced traveler, would you please meet the ship on which she arrives and take her to the Bible House and help her with all the arrangements that will be required for further transportation?"

The Genesis of a Bible Society Annuitant

A friend of the Society writes this intimate word revealing the background of her devotion to the Scripture cause

I WILL tell you a story, and then you can guess why I am an annuitant of the American Bible Society.

On my sixth birthday my father and mother gave me a Testament and Psalms published by the American Bible Society. When I was seven, I received in Sunday school as a prize a small red-covered Bible published by the American Bible Society. It stands in the rack here on my desk as I write this letter. It was awarded for Bible memory work, my blessed home folks having put seven hundred carefully selected verses into my little curly head, each one of which had to be recited, *perfectly*, before it could be counted—no trifling with the Word of God would please Him, I was told. Should I ever go blind, I will still have my Bible.

Then, too, I grew up in a home in every room of which, for reading or reference, was a copy of the Bible; before I was sixteen, I had read it through several times. Its heroes were my heroes; maps, pictures, poems relating to it, prized possessions.

I am working here at the mission with one of your translators. I have spent many years writing the Primary helps for our church. My only regret is that the figures of my annuity are not in the thousands, instead of hundreds.

Now—what feature of your agreement weighs most with me? The thought that other girls and boys will, when I go Home, have the Book I love so much—the Book that has made me—me.

Universal Bible Sunday

"The Fountain of Life"

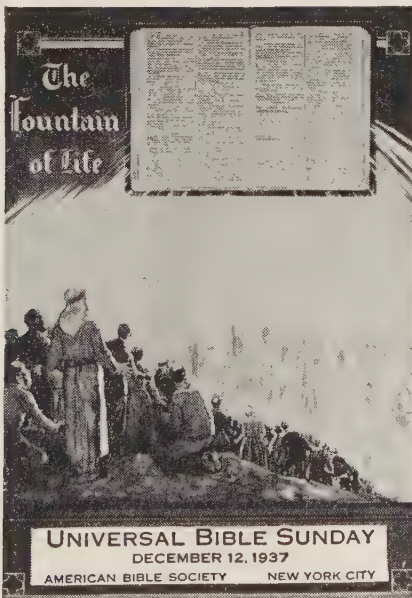
UNIVERSAL Bible Sunday will be observed this year on December 12. The theme is "The Fountain of Life." To more than one hundred thousand pastors will be sent, in a few days, a copy of the poster pictured here, which is finished in black, blue, and yellow. With the poster is sent a beautiful booklet containing, not only suggestions for the observance of Universal Bible Sunday, but a stimulating brochure on the theme for the year by Dr. Alonzo W. Fortune, of Lexington, Kentucky.

Dr. Fortune has served this past year as president of the International Convention of the Disciples of Christ. He richly deserves the honor and confidence placed in him by his fellow churchmen; for he has been pastor for fifteen years of one of the great churches of his communion, and has been in wide demand, not only among his own people, but interdenominationally for addresses and conferences. He is not only a pastor, but an educator as well; for he has served for years on the faculty of the

preachers. What he has written for Universal Bible Sunday will gladden and stimulate the mind and heart of pastors everywhere.



DR. FORTUNE



College of the Bible in Lexington, where this year he is giving two courses in the field of practical theology. He is a radiant preacher himself, and a loved and trusted teacher of

Among other suggestions included in the Bible Sunday packet is a sample of a little folder suitable to keep in one's Bible for recording the chapters that have been read. It is hoped that the wide dissemination of this little device will result in the formation of habits of regular Bible reading by individuals and groups.

As in former years, the President of the United States and the governors of the several states have issued calls to the people to observe the day in their churches. The American Bible Society promotes Universal Bible Sunday as a direct experience of its main purpose: "To encourage the wider circulation of the Holy Scriptures." The officers and District and Division Secretaries of the Bible Society will gladly assist the churches in the celebration of the day in any way possible. Surely, these are times when a concerted emphasis upon the place of the Bible and its power to enrich and purify the lives of men and nations is most timely.

Let every church in America observe Universal Bible Sunday, December 12, 1937.

"The Forgotten Man" in Bible Work

BY JAMES OSCAR BOYD

WHO among all the workers in the Bible Society is "the forgotten man"? No one has a better claim to this title than the colporteur's wife—only she happens to be the forgotten woman.

Annual reports, stories in the RECORD—all the literature of the Society is full of the labors and hardships of the colporteur. Yet, the colporteur's wife has most of the same hardships to undergo as her husband. And, in addition, she has some burdens and responsibilities that he has not. Making both ends meet in the humble household, with a very modest—often totally inadequate—salary, and frequently a large family; getting along alone while the husband and father is off on long itinerating trips; training her children for life without the constant help of the father as in normal households; caring for the cases of precious books that form the colporteur's stock-in-trade, generally in a home too small and crowded or too ill-built to afford them real protection; enduring the mental—sometimes also physical—persecutions of neighbors with ill-will toward the Christian or the Bible-Christian; and keeping self, home, and children in "presentable" condition, so as not to bring discredit on the Bible they stand for in the eyes of all their community,—such are some of the problems faced by nearly every colporteur's wife.

And well have most of them measured up to these responsibilities! Let us meet a few of them personally.

Here is Mme. A——. It seems appropriate to call her by the charming Greek title for a lady, *kyria*, just as we find it in our Bibles in the second Epistle of St. John. For there is a refinement about her and her children which makes one forget that she is in our home for a day's sewing, to eke out a bit of her husband's meager income. She has brought her two elder daughters, who play quietly at their games, or read, and has laid a precious bundle on the bed—little Anastasia, the baby. We hear nothing of this mite with the big black eyes, all day long, save for a crow or a gurgle now and then, as she studies her hands and the high-draped

mosquito net overhead. The promise given by this little family fifteen years ago was fully redeemed when, two years ago, we visited them all in their new home in a suburb, and partook of the hospitable meal which is an essential part of every call, in the East. The girls played for us on the piano—yes, even little Anastasia, now a pretty Greek maiden in her teens. The family has been moving steadily on an upward course, since the new beginning from nothing which it had to make after the expulsion from Turkey in 1923. Here is the colporteur's wife in the line of success and happiness.

The greatest contrast is afforded by Mme. H——. Some eight years ago the city where she lived, and her husband sold his books, was visited by one of the most awful earthquakes ever known in that region of earthquakes. Like all the population, they fled from their house and took to tents, or such poor substitutes for tents as could be rigged up with clothing, undergarments, and bedding. A frightful storm was raging, as we are told usually accompanies earthquakes. And in the midst of this terror, exposure, and helpless misery, a baby found its way into the world, to add one more to the family dependent on Mme. H——. Both mother and child lived, to be sure, but the hardships of that experience could never be forgotten. It probably was the cause of the husband's contracting, or, at any rate, adding devastating force to, the hasty consumption which soon stopped his colportage, and, after a year or more of faithful nursing by his wife, laid him in his grave. By this fate an end was of course put to the connection of Mme. H—— with the Society. But few other colporteurs' wives could surpass her story for sheer wretchedness and the courage with which it was borne.

And now we shall catch a glimpse of the heroic end of Mme. P——'s life. Only last winter this lady was walking on the street of her city—one of the "apostolic cities" that figure in the journeys of St. Paul—and was horrified to see a large, savage dog jump upon a little girl. Though having no child of her own, Mme. P—— loved children, and rushed to the

rescue of the little one across the street. She pulled the dog off, and saved the child's life, but the affair had so excited and overstrained her, that her heart gave out and she was taken, in a faint, to the hospital. There she lingered a few days and then died, having really given her life to save the child's life.

Such women as these deserve to be remembered, not forgotten, by the Bible Society and all those who love its work and support its workers. They take their places alongside "these women" whom St. Paul mentions as having "labored with him in the gospel."—*Philippians 4:3*.

The Old, Old Story

FROM everywhere in Latin America come stories like the one following, which is sent by Mr. John Ritchie of the Upper Andes Agency. The hunger for Scriptures in Peru, Ecuador, and Bolivia emptied the shelves in the Lima depository long before the year was out. The accompanying picture shows Colporteur Feliciano Rocha at work in the market at La Paz.

While similarly engaged in the town of Caracoto a young man inquired what he was selling. He was shown the Bibles, and other youths, seeing them together examining the books, gathered about them. But these soon went off laughing and jesting, leaving the two alone. This inquiring youth's brother had met Señor Rocha previously, and besides buying a Bible for himself had bought a Testament to give to this brother. His interest had been so aroused by the Testament, that he wished to have a Bible. But he had no money with him. He took note of the lodging of the colporteur and went off, promising to seek him and buy the book.

In due season the earnest seeker came with the money, and for nearly three hours he and Señor Rocha talked, and read, and finally prayed, together. The real concern of this inquirer proved to be that of the Philippian jailer: What must I do to be saved? After prayer together he went home, rejoicing not only in the Book, but also in its message and in the peace he had found.

Much of his time is spent out of town. But when later they met again, he told Señor Rocha



COLPORTEUR ROCHA AT WORK

that his family had turned against him because he had become a Christian. Asked what he proposed to do about it, he replied that there was only one thing he could do—follow on with the Lord who had saved him, and trust Him to bring his family out into the light.

And thus is given another illustration of the power of the Word.

Carrying On in China

FROM Assistant Secretary Todnem in Shanghai come as recently as September 17 encouraging reports of carrying on under difficulties. From stray bullets and shrapnel casualties occur daily in the International and French Concessions, but trains and busses keep running. Chinese banks allow five percent of a deposit to be drawn a week. Letters and newspapers are being delivered, but not parcels. Mail in all directions is slow. But, happily, some coast boats are still running in and out of Shanghai, and on September 14 eleven cases of Scriptures were sent south to Canton, and other shipments northward have been made! Though only slowly, Scriptures are yet being sent into the interior. Mr. Todnem writes that every bit of work is uphill because of the abnormal difficulties. "Though we wrestle daily with obstructions, we rejoice daily in the struggle."

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
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VOL. 82 NOVEMBER 1937 No. 9

A STORY is told about a little boy who wanted a Bible very much indeed, but he was poor and could not afford to buy one; for he lived many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house, and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looked sad. They asked him what he wanted, and he told them that he wanted a Bible.

His mother said, "Never mind. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be so fond of the Bible.

The next day the little boy received a beautiful Bible, and on the flyleaf was written, "From George Washington."

The little boy did not know it, but he had been talking to George Washington.—*Selected.*

"LAST winter I had occasion to be in New York, but not at

a time of day when the offices of the Society were open. Nevertheless, in my casual wandering about the streets I happened to turn the corner at Fifty-seventh Street and Park Avenue and enjoyed the displays in your windows. I thought them very interesting and informing. I wonder how many people have passed by there also, and have looked upon the map of the world and seen the Bible in many languages going into every part. If having seen as I did, their spirits must have been stirred within them. More power to you in this splendid work."

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October Meeting of the Board

THE sixth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-second year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, October 7, 1937, at 4:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by Mr. Harry Hodges.

The minutes of the fifth stated meeting of the Board were approved.

Minutes of the various standing committees were presented and approved, and their recommendations adopted.

The appointment of the Reverend Robert F. Chisholm, D.D., to succeed the late Dr. G. A. Frank Knight as secretary of the National Bible Society of Scotland was reported.

Mr. A. R. Clark, of Chicago, was elected a Vice President of the American Bible Society.

Copies of Secretary North's report on his visit to the Far East were distributed.

A copy of the Samareño Bible, of which the Old Testament has just

been published for the first time, was presented, making the eighth complete Bible published by the Society in the Philippines. The translation is the work of Mrs. J. Andrew Hall, an Honorary Life Member, and a committee of native workers. The Secretary was requested to convey the thanks of the Board to Mrs. Hall and her committee.

The death on August 28 of Mr. S. T. Cassapi, who would have been in the service of the Levant Agency forty years on the first of October, 1937, was reported. A tribute to Mr. Cassapi is printed in this issue of the RECORD.

The chairman of the Committee on Survey of the Society's Work was authorized to reconvene that committee at an early date.

At 6 o'clock, recess was taken for dinner, which was served by the ladies of the Bible House staff.

At 7:10 o'clock, the Board reconvened and heard Secretary Boyd speak on the new unified administration by the American Bible Society and British and Foreign Bible Society of their work in the Near East; Secretary Ritchie, of the Upper Andes Agency, on the work in Ecuador, Peru, and Bolivia; and Secretary Lacy, of the China Agency, on the present situation in Shanghai. Dr. Lacy stated that, so far as is known, there have been no casualties among the Bible Societies' staffs; that the press which has been doing the printing for the Society is most likely destroyed; travel and shipping have been hampered, but that the work is being carried on, Gospels and Testaments being distributed among the soldiers in the hospitals. He followed with some beautiful illustrations of what the Bible has meant to those whose lives had been touched by the reading of the Scriptures.

Motion pictures depicting the work of the Society in Japan were shown by Secretary North, most of which were taken on his recent visit to that country.

After prayer by Bishop Welch, the meeting adjourned at 8:40 p. m.

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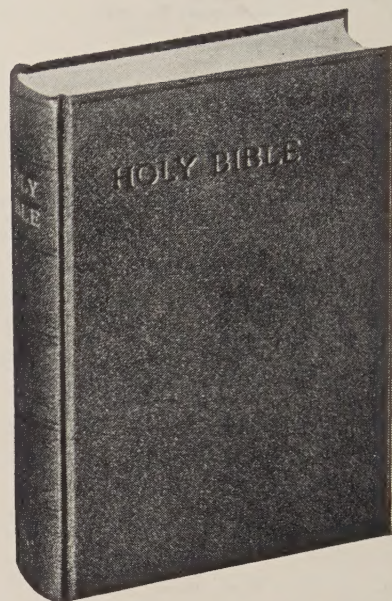
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